11: Haguenauer--33 [2] T-3 (no date) 1929 Formosan Aborigines
116, 192, 194, 576 Atayal

The relations between the Tayal are not governed by a ceremonious code of etiquette. When one Tayal meets another, he does not bother about making any complicated salutations. The Tayal language does not have any polite expressions, or any honorific prefixes, and the intimate form of address is the only one known. "Musa su ino pe" (Where are you going?) replaces our Good Day. The pronunciation is energetic and harsh: ao (yes), yats (no), skuriek (man), reliax (mountain), bauniax (arrow), alakè (child), kesia (water), etc.

14: Tamai--94 J-2 (1896) 1896 Formosan Aborigines
576, 609, 648 Chin-hoan

On the other side of the river 13 chieftains from the Mareisha villages came forward; the Chinese trader came over to them and asked them to cross the river and meet the Japanese. [MC: members of a reconnaissance expedition] They refused at first, saying "We do not know the Japanese and do not know whether they are traitors like the Chinese or honest men. But so that they may not attack us unawares we have brought along a hundred armed men who are lying in ambush. If the Japanese agree to come to us unarmed we shall be glad to negotiate with them, for we have a favor to ask of them." The Japanese agreed to this and as they came across the river they were greeted in the way that is customary on this island, by the "swinging of the swords": the chief went around with his sword drawn and cut off the points of the blades of grass.

19: Guérin and Bernard--552-553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 224, 341, 576 Tsou

Between the rivière Noire and the Pakan are the Tsoo, who are also called the Tibou-la, as that is the name of their largest village. The Tsoo are the unique example of a tribe of savages that are allied with the Chinese, and they are not tattooed at all. But they have little pity for their Ata-bou neighbors, and those of Sibou-koun. There is another language here, and we find that the race has become smaller, more thick-set, more southern, in a word. The house is round with a conical roof, instead of being square. The native no longer bids you welcome by laying his hand flat on your chest; he presses your forearm instead. (These observations apply to all the southern tribes). The Tsoo have replaced the Chinese head trophies by [553] enormous piles of wild-boar skulls.

22: Wiedfeldt--10[3] F-5 (1913) 1914 Formosan Aborigines
116, 264, 576, 177.26 Japanese
636.26

The Atayals have two meals a day, which serve to set a beginning and an end to their day. One is in the early morning, after they get up, and the second is in the evening, before they go to bed. Men, women, and children eat together. A guest eats with his host, while the women and children eat afterward. The hollow of the hand serves as their cup, and as knife, fork, and spoon they use the five-pronged fork with which they were born. In the Japanese school which has recently been organized the young Schimptonoff are receiving their first instructions in the use of table implements and drinking vessels.

22: Wiedfeldt--32 F-5 (1913) 1914 Formosan Aborigines
116, 646, 527, 484, 576 Atayal

This koto-kumai-roh, or common council [MC: the full assembly of all clan heads of the tribe and honorary chiefs]... meets as a rule at the time of the millet harvest. It begins early in the morning, since most of the clan heads have used the previous day for traveling, and it lasts one to three hours. Connected with it are the community fishing expedition, which supplies the food, and on the next morning, the tribal millet festival. The chief of the tribe opens, conducts, and closes the meeting. He presents the agenda briefly, and then yields the floor to such honorary chiefs and then such clan heads as have something to say. While someone is talking, all the others listen attentively in silence, without interrupting him in any way. Each individual speaks only a few minutes, for it is considered improper to take a long time to express one's opinion.

26: Honda--470-471 N-3 (1896) 1897 Formosan Aborigines
116, 162, 576, 609 Bunun

On the third day [EJ: of the journey toward Mt. Morrison] we came upon the first settlement of the aborigines. The village comprised thirteen huts, inhabited by about 150 persons. It was called Namaka-ban. Shortly before we reached this village I had sent our armed soldiers back [471] with the thought that they would do more harm than good. My interpreter, a Chinese who had had frequent contact with the aborigines and had delivered salt to them, was very emphatic in his statement that the arrival of armed men would immediately start hostilities. As we approached the village, we saw the chief with about 30 of his men armed with rifles, spears, and bows and arrows; they had taken up their positions on a hill. Bur before we ourselves reached the village, I sent my interpreter to inform the inhabitants of our peaceful intentions. I went to meet the natives without any visible weapons and only with a gun in my pocket; whereupon the chief knelt down and folded his hands over his head as a greeting. I followed him into the village where I presented him with various gifts.

35: Collingwood--141-142 D-2 (1866) 1867 Formosan Aborigines
116, 576 Sek-hoan

"A little incident struck me as worth recording. One of the men passing the ward-room sky-light, where some [142] of the officers were at lunch, looked down, and lingered, when he was pulled away gently by another man who was with him. It was a slight movement, but Chinamen would have remained and stared till their eyes started from their heads before such native politeness would have occurred to them."